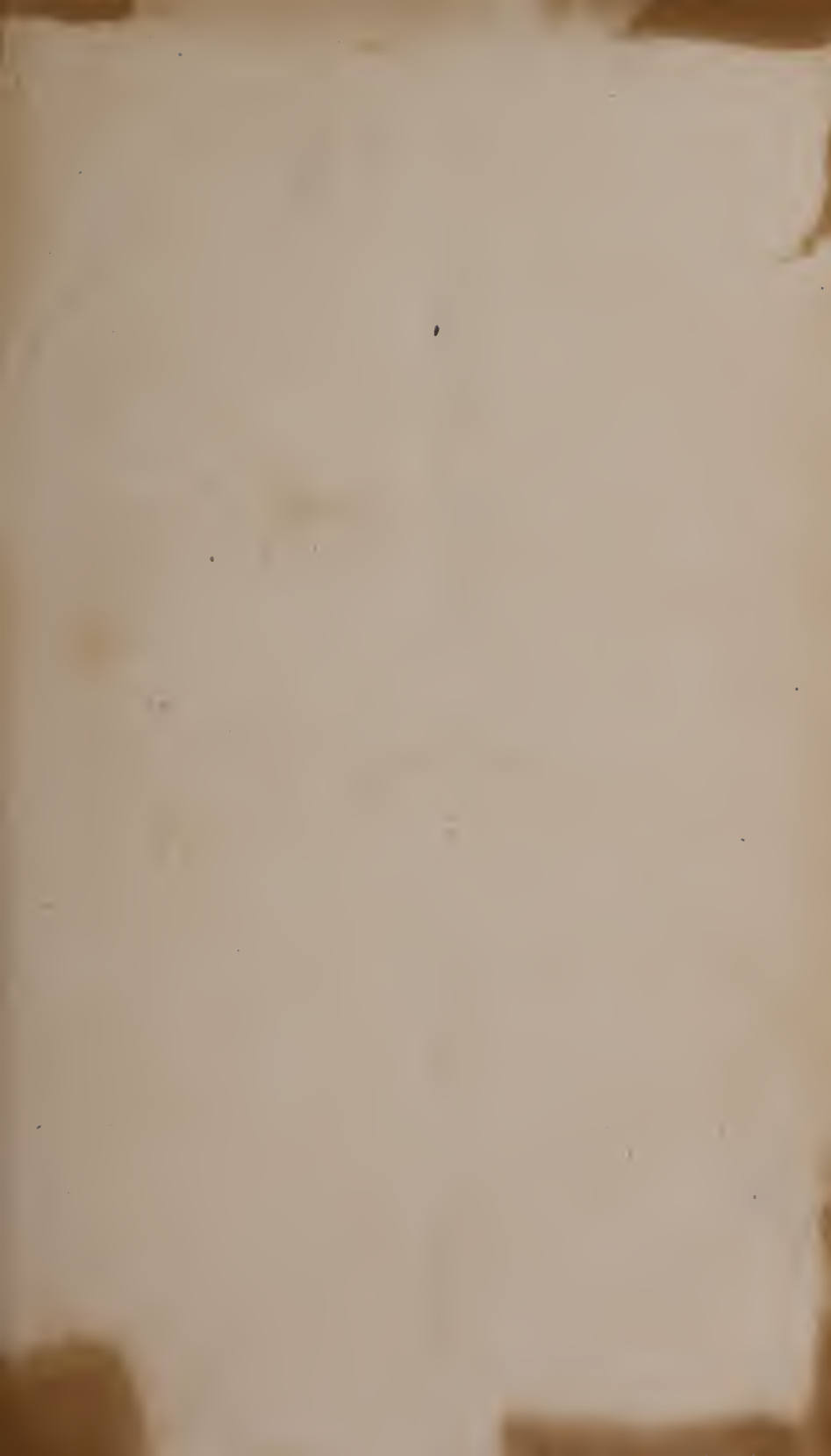




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THE

J. J.

BANNER OF THE COVENANT.

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THE

Banner of the Covenant.

AUGUST, 1850.

[For the Banner of the Covenant.]

Practical Essays.

EVIDENCES OF GENUINE PIETY.

[Concluded.]

Piety does not consist in *good works*. These have, as will appear, an important place in the Christian's life; so important, indeed, that he who is destitute of them cannot be regarded as a Christian. Yet they do not constitute that real godliness which we are inquiring after.

That external goodness which men rate so highly, is often realized at a very small sacrifice. If we are allowed to indulge sin in the heart, and in a privacy which our fellows cannot intrude upon, we will readily consent to self-denial before the world. It demands a much greater amount of this to live contrary to the lustings of sin within, than it does to abound in deeds which are good, and which may draw largely upon our energy and our substance. Cases are numerous, in which the means of men who are strangers to grace, are lavished for the support of the gospel. I may indulge appetite, while at the same time my benevolence is creating extensive cheerfulness around me, and is securing for the truth a stand among the heathen. Good deeds are not, necessarily, the offspring of proper motive—and hence cannot be relied upon as certainly indicative of piety. No mere philanthropy, no amount of self-respect, no constitutional distaste for grosser vice, no merely earthsprung sympathy can prove me a child of God. My history may be embellished by deeds of good; there may appear no one fault standing out in affrighting prominence as I review my course; and yet I may want that piety which is demanded.

Nor will our subscription to an orthodox creed prove us pious. Truth is important, else it would not have been revealed to us, and so long and so admirably guarded by God for our use. It is puerile to say that it is a matter of indifference what we believe—as if truth and error were upon the same level,—as if truth were not a direct emanation from the Deity. Why be at pains to “buy the truth,” if error will serve equally as well? Some strangely think that the same purposes are subserved whether we worship with the Turk in his mosque, or with the Jew in his synagogue, or with the Christian in his sanctuary. We are accountable for our belief, as well as for our practice. It is possible, however, to form a creed free from error, and embodying all necessary and vital truth, and yet to be far from godliness. Orthodoxy is not piety.

It becomes, therefore, a question of special interest and moment, what it is to be truly pious,—what are the manifestations of genuine religion? We shall not stop, save to make a mere reference to the fact, that a great change takes place in the *condition* of the man who becomes the child of God. His *relations* to the law of God, under which he is naturally as a broken covenant, are changed. He is freed from condemnation. He is justified by his faith in *Christ*. His captivity is led captive. Brought into the family of God, he has a right to its multiplied privileges. He is an heir of the unfading heritage in heaven.

But it is of the change, which is realized *in the man himself*,—that we would briefly speak.

Paul suggests to us, that “if any man be in *Christ*, he is a new creature.” The *Holy Ghost* implants in the heart of such, a *new life*. This is holy in its nature,—it is peculiar in its development, and in the laws to which this is due. This life is not the mere principle of reason with which all men are endowed. Our reason is unequal to the actings by which this life proves its existence. We are quickened from above,—born again by the *Spirit*,—“we pass *from death unto life*.” There is no piety where this change has not been realized. Holiness is inseparable from regeneration. It is not enough that man’s “native goodness” be educated and augmented, in order to his becoming the new creature of which Paul speaks. He must be born again. From such a one, old things pass away, and all things become new to him. His *character* is entirely changed. His feelings, his preference, his whole experience will be different from what previously they were. Let us look at this thought;—the study and illustration of it, will, probably, help us to the answer of our inquiry.

If then we are indeed the children of God by regeneration, our *views* will have undergone a change. To some Christians this may be more perceptible than to others; but every Christian can say in reference to his present as contrasted with his previous experience, “now I see.” While unrenewed, we sit in darkness. The beauties of the moral world are hidden from us to a great degree. We are unimpressed by the glories which are assembled in the divine character. We see nothing specially attractive in the *Saviour*, but rather view him as without comeliness. Of the real beauty of holiness we are ignorant, as also of the sinfulness and deformity of sin. But when renewed by grace, our views are greatly modified and changed. And it describes the Christian to say that he looks unto *Jesus*. There is one object which fills his vision, which ever arrests his gaze, and that is the *Son of God*. He lives to admire. And there can be no piety where this is not the case. This better life with which he has been gifted, is thus sustained by looking to the *Saviour*.

And as a consequence of this constant vision of *Christ*, there will be a *movement of the soul toward Him*. This is the law. The planets move, circling around the sun. The vapours rise toward him, being drawn by his strong power. So in the moral world, all sanctified spirits are attracted toward *Jesus*. Of this He is the grand central object. The psalmist speaks of his “soul following hard after *God*.” The spouse speaks of “running after” her beloved. In this way true piety appears. We will have a *preference* for the *Saviour*. The desire of the soul will be to *him*. Though occupied with earth, and necessarily busied with its activities, we shall be conscious of a heavenward tending of the

soul. The heart touched by the love of *God* must and will move naturally toward *him*.

If we are the children of *God*, we shall be marked by a *positive and a growing love for holiness*. We use the word "positive" as synonymous with "decided," and in opposition to what is known as a wavering or partial love. If *God* be loved, holiness will be also. It is his image, and it must attract the man of piety. Sin is the burden of the true Christian, and he ever seeks to be freed from it. It retards and weakens him; it proves a constant obstacle to his progression and his happiness. He regards its touch as contaminating. And hence it is not strange that he admires its opposite, holiness, and seeks to make it his own. To this course he is impelled by *preference*, as well as by the divine command. He seeks holiness for its own sake, while he cannot, of course, be indifferent to the rewards and joys which it will at length bring. And that he may rise superior to sin, and secure larger measures of holiness, he oftentimes retires to pray. For this worthy purpose, he seeks the sanctuary, and mingles in the solemnities of Zion. Dissatisfied always with his attainments, he is pressing onward. Accustomed to apply to his piety the tests which *God* has furnished, he realizes how great is his imperfection. Hence, he follows after holiness continually. He longs for, he asks for, greater conformity to *God the Saviour*. This thought cannot be too much insisted on. A love to holiness and a hatred of sin, are the inseparable attendants on piety.

If we are Christians, we shall be of a *benevolent spirit*. This is of more moment than many suppose. The tendency of piety is to enlarge our hearts,—to drive away that selfishness which sin has lodged in them. We have sympathies, and they were not given us in vain. Piety operates upon these. It educates and develops them in the happiest possible way. We are taught for the sake of *God* to love his creatures. And the Christian does so. The mind which was in *Christ Jesus* was a benevolent mind; and in proportion as we imbibe his spirit, will we feel for and act for those whose need gives them a claim upon us. If we are indeed journeying to heaven, we shall wish others to pursue the same course. If we love *God*, we will be, in proportion to our ability, endeavouring to make him known. The condition of the idolaters, and the men in darkness every where, will powerfully affect our hearts, and we will put forth an effort for their salvation.

Other things might be suggested as indicative of the presence of godliness in the soul. We have mentioned a few of its readiest manifestations. If we are Christians, we shall supremely admire the divine character, and have complacency in the view. We will find our hearts drawn toward the *Saviour* by the bands of love. We will have a sure preference for holiness, and a marked hostility to sin. We will embrace the world within our sanctified sympathies, and be anxious to have all men saved and brought to the knowledge of the truth.

It is in the sincere hope that these thoughts on an all-important subject, imperfect as they are, may be a provocative to some abler pen to discuss it, that they are allowed publicity. May *God* smile upon the unworthy effort.

QUIS.

THE MINISTRY.—CALLS AND ANSWERS.

It is a wonder to many, that ministers are *always moving*. Men who have tried *moving*, see that there is not much profit or amuse-

ment in it. Why, then, do not ministers, like other men, settle and try to feel *at home*? A little explanation will strip this matter of all mystery.

If preachers have a taste for roving, I know their wives have not a high relish for that kind of sport. And, generally, nothing but the most urgent necessity, can overcome their aversion to *moving*. It frequently takes several little sermons from the husband, to convince the wife that they ought to go. I will suppose a case which is but one among a thousand.

The Rev. Mr. Neverstill feels badly. His wife notices his despondency.

Oct. 1st.—He goes to his wife, and with a long face, says—

“Wife, I think we can’t stay here. I fear I cannot be useful as a minister. My preaching, you know, is not well attended. I also understand that brother Knieckknock is not satisfied. He thinks they ought to get another preacher.”

The wife listens and replies—

“Well, husband, I know things look rather discouraging; but we will find it so every where. This is a world of tribulation—and there is nothing I dislike so much as breaking up and moving. We have some good people here. I love them, and they want us to stay. Let us stay.”

The husband sympathizes with the wife, and for a time is nerved by her courage. But,

Nov. 1st.—“Wife, I think I can convince you that we ought to go now. I am told that some of our people are dissatisfied with you also. Sister Honeysuckle says you are too extravagant—that it will break any people in the world to support you. And Sister Skuppernong says you think yourself better than common folks. Let us go where the people may feel more kindly towards us.”

But this is not enough to start her. She says—

“If this is all, husband, don’t be concerned. People may talk in that way every where. I will try to demean myself in such a way, that I hope sister Honeysuckle and sister Skuppernong will change their minds in relation to me.”

Dec. 1st.—The husband comes in, and with a sigh from a heavy heart,—

“Wife, I do not see how we can stay here. The dissatisfaction is increasing. Brother Ficklefaulter told me that he did not know how it is, but I am not popular among the Old School, the Methodists, the Baptists, or the Campbellites. And lawyer Pettifogg and Doctor Humbug told him that if our people would get a preacher that would please them, they would attend church regularly.”

Still his wife has a stout heart.

“Husband, let none of these things move you. Paul encountered false brethren and unreasonable men. You can’t expect to please every body.”

Jan. 1st.—“Wife, I am at the end of my strength. I do not know what to do. Two or three of my brethren told me to-day that they can’t wait longer for the money I am owing them. Indeed, I am ashamed to see them; the money ought to have been paid long ago. I calculated that my church would pay me what they had promised. But they say that when they circulated the subscription paper, they could not raise

as much as they expected. And that now the times are hard. Cotton, flour, pork, and every thing is down; and then the frost, the rust, the wet weather and the dry weather, the worm, the weevil, &c. &c., have made a perfect smash of what they intended to give to the preacher and to the benevolent societies. I see that my expenses will be from \$200 to \$300 more than I can realize here. We must suffer, or my honour and veracity must suffer."

"Well, husband, what can we do?"

"Why our friends at Good-Prospect want me to go there, and they say I shall be supported."

"Well, husband, we must go."

So says the preacher, and, at last, so says the wife. In a few days they tumble children and books into a boat, stage, or wagon, and are gone.

This is the brief, sad history of Mr. Neverstill.—*Christian Observer.*

[From the Puritan Recorder.]

TO THE MAN THAT I SAW ASLEEP IN OUR CHURCH LAST SABBATH.

[It will be noticed this epistle is for his private eye.]

My Dear Sir—I was greatly interested in you the last Lord's day, more, perhaps, than I ought to have been. But I could hardly help it. There was always something extremely curious to me in the look of a man "asleep in meeting."

Such a train of thought as this will rush through my mind—"I wonder what this man comes to church for? isn't his bed at home a good one? or doesn't he like the name of staying at home to sleep on Sunday? Does he imagine he really secures the object of church-going when he nods through the service so?"

Then my thoughts take another turn, and I say, "What can be the reason that slumber overcomes him to-day of all other days, and here of all other places? I have seen him in town meetings several times, but I never saw him asleep there. I have seen him in the houses of his neighbours, but he did not fall asleep in their parlours. What is the reason that he is "taken, ere he is aware, in the house of God only?"

All this I can hardly put out of my mind when I look at you, my dear sir, and then I try to excuse you. I say to myself, "Perhaps his pursuits are such that he is not inured to intellectual exercise. Certainly his intellectual nature did not appear in the ascendant when I saw him with his lips apart, his head thrown back, his eyes shut, and his breast heaving and falling like the ripples of a gentle pool!" But then I can hardly avoid answering to myself,—“would he do better to be accustomed to reading and thinking, whatever his occupation?"

Then I think again, "Perhaps he ate too large a dinner." Yes, perhaps he did. I have known men to do such things on Sundays as much as other days.

"Perhaps the house of worship was ill-ventilated." Many are—pity 'tis true. It is shameful that, when there is so much fresh air circulating around all the globe, we cannot have enough of it in the house of God, especially one day in seven. If it were the fault of the edifice, then the more excuse for the sleeper. But have I not seen him keep awake in some rooms as badly ventilated as this?

Lastly, excuse me, dear sir, I found myself saying, "Perhaps this

man has not much spiritual interest in religious privileges." Certainly one might not unnaturally think so who saw you in the middle of the hour allotted to worship. It was not a long service, and yet, if I were not much deceived, you were fast asleep! "What! could ye not watch one hour," were words which would return to my mind.

Allow me to express the wish, dear sir, that if you could make it convenient, you will not go to sleep again in our church, unless you will take a seat where you shall be out of our sight,—in the back row of slips, for example,—but then the minister would see you there, and would not be much animated by the spectacle either, I fear.

My friend, believe me, you look better awake. And then I cannot keep the children from exclaiming at the family table, the moment any allusion is made to the church service,

"O, father, did you see Mr. ——— asleep? how queer he looked!"

Now if you could manage to keep awake, it would be better for us, and perhaps not the worse for yourself. Accept, my dear sir, the best wishes of
 Yours, respectfully,
 ANTI-SOMNUS.

HELP ONE ANOTHER.

A traveller, who was crossing over the Alps, was overtaken by a snow-storm at the top of a high mountain. The cold became intense, the air was thick with sleet, and the piercing wind seemed to penetrate into his bones. Still, for a time, the traveller struggled on; but, at last, his limbs were quite benumbed; a heavy drowsiness began to creep over him; his feet almost refused to move; and he lay down on the snow, to give way to that fatal sleep which is the last stage of extreme cold, and from which he would certainly never have waked up again in this world.

Just at that moment he saw another poor traveller coming up along the road. The unhappy man seemed to be, if possible, in a worse condition than himself; for he, too, could scarcely move; all his powers were frozen, and he appeared to be just on the point to die.

When he saw this poor man, the traveller who was just going to lie down to sleep made a great effort. He roused himself up, and he crawled—for he was scarcely able to walk—to his dying fellow-sufferer.

He took his hands in his own, and tried to warm them; he chafed his temples; he rubbed his feet; he applied friction to his body; and all the time he spoke cheering words into his ear, and tried to comfort him.

As he did this, the dying man began to revive, his powers were restored, and he felt able to go forward. But this was not all; for his kind benefactor, too, was recovered by the efforts which he had made to save his friend. The exertion of rubbing made his blood circulate again in his own body. He grew warm by trying to warm the other. His drowsiness went off, he no longer wished to sleep, his limbs returned again to their proper force, and the two travellers went on their way together, happy, and congratulating one another on their escape.

Soon the snow-storm passed away, the mountain was crossed, and they reached their home in safety.

If you feel your heart cold toward God, and your soul almost ready to perish, try to do something that may help another soul to live and make his heart glad; and you will often find it the best way to warm, and restore, and gladden your own.—*Miss. Magazine.*

DANCING.

A man took his minister to task, because he had understood that he was opposed to dancing. But his minister replied: "I am not so opposed to dancing, as I am in favour of people attending to the most important matters *first*. Secure the salvation of your soul; become an engaged and devoted Christian; and then dance as much as you please."

This reminds us of the answer of a pious Calvinist to an Arminian, who objected to the doctrine of the perseverance of the saints. "If I believed that doctrine," said he, "and were sure that I was a converted man, I would take my fill of sin." "How much sin," replied the other, "do you think it would take to fill a true Christian to his own satisfaction?" An *engaged, devoted* Christian would be very easily satisfied with dancing. Those who engage in the exercise generally know but little of that peace that passeth all understanding, which the world can neither give nor take away.

RULES FOR TRAVELLERS AND VISITERS.

Prepared by the late Rev. Dr. Bedell, of Philadelphia, for his own Congregation.

If Residing in the Country.—1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer. 2. Never fail to attend some place of worship on the Lord's day unless prevented by such circumstances as you are sure will excuse you in the eye of God. 3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence. 4. Never engage in any thing, either on the Lord's or any secular day, which will compromise your Christian consistency. 5. Seek to do good to the souls of your family and all others within your reach. 6. Always remember that you are to "stand before the judgment-seat of Christ."

If Travelling.—1. Never, on any plea whatever, travel on the Lord's day. 2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges. 3. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer. 4. Carry tracts and good books with you to read, distribute, or lend, according to circumstances. 5. Seek for opportunities to do good to the souls of those into whose society you may fall. 6. Never, by deed or conversation, appear to be ashamed of your religious profession. 7. Remember you are to "stand before the judgment-seat of Christ."

Theological Discussions.

[For the Banner of the Covenant.]

PROTRACTED REVIVAL MEETINGS AND HUMAN INABILITY.

(CONCLUDED.)

This wretched and helpless condition of the unrenewed man in no way lessens or tends to destroy his accountableness; for *it* is not founded on ability, or on any thing pertaining to man, because then it would be changeable; but the ground of obligation is not changeable. It is the perfections of God, and our relation to him as subjects of his moral government. Now, God being unchangeable, his perfections are unchangeable, and our relation to him as subjects of his moral government is also unchangeable, except on the supposition of annihilation; therefore the ground of obligation is unchangeable. But although ability is not the

ground of obligation, yet accountableness implies ability, when a command is given and a relationship established. When man came from the creating hand of God, and was placed in the probationary state, he had ability; but that ability was lost by the fall. Man is not now in a probationary state. All men are either under the sentence of condemnation, or they are justified and freed from the condemning power of the law. Those who are under the sentence of condemnation are not probationers, and those who are justified are not in a probationary state; but are kept by the power of God through faith unto salvation. Those men who say that ability is necessary to accountableness, overlook the great change which has passed on man since his creation. Had no change passed on him, and were he the same as when he came from the creating hand of God, ability would be necessary to accountableness, though not the ground of obligation as many teach. If it was once Adam's duty to love and obey God, it would always be his duty, whatever changes may have passed upon him, excepting that these changes were made or approved of by God. But to say that the change which passed on Adam either was made or approved of by God, would be to make God either the author of sin, or the approver of it. Inability is man's depravity; or it arises from it. Either the one or the other of these views must be taken; because he had ability till he sinned. Then inability must either be sin or a consequence of it. If inability be man's depravity or sin, does it lessen his accountableness? Or if it be a consequence of that depravity, is it any more an excuse for sin? If that which hinders the sinner from obeying is itself sinful, the disobedience which results from it is equally so. The inability in man to love God is his sin, as it arises from it. There is no other inability taught in the Bible. Inability is but another name for original sin, or it is another form of presenting the doctrine of original sin. Those who say that the unrenewed man has the ability to love God, have always irregular views concerning original sin and human depravity. The unrenewed man cannot love God, because the inclination of his heart is against him. He hates God with a perfect hatred. If the question be asked, Why does he hate God? No other answer can be given, but because he wills to hate him. If it be asked again, Why does he will to hate him? The answer is, his willing to hate God is either his depravity or a consequence of it; for no force is opposed to the agent's own will. Now, the will being against God neither lessens nor destroys his accountableness; because the will itself is the proper subject of command. The soul has no other faculty by which it can consent or comply with any command. Consenting, refusing, yielding, rejecting and accepting, are only acts of the will. What is the nature of obedience, but submitting and yielding the will of one to the will of another; and what is disobedience, but the not submitting to and complying with the will of the person commanding? So that it is manifest that the will is the proper and immediate subject of command; consequently its being against God does not unfit a man for being the proper subject of his commands, it does not lessen or destroy his accountableness.

I observe again that God's determination of whatsoever comes to pass, in no way lessens or destroys the accountableness of men; for if it did, there would be no such thing as praise or blame in the world; neither virtue nor vice. The counsel of God's will has made all things certain: there is no such thing as contingency with God. To man an action may be contingent, he may not know whether it will

come to pass or not. But to say that actions are contingent with God, is to deny his providential government of the world. If there be one action contingent, it can have no place in the counsel of God; for He says, "My counsel shall stand, and I will do all my pleasure;" therefore, all actions are determined and certain, and this certainty in no way lessens or destroys the accountableness of man.

But to remove every ground of cavil on this important subject, I will prove that God's working all things after the counsel of his own will, and having rendered them certain by that counsel, in no way interferes with the accountableness of man. I select as an illustration that vast mystery of iniquity, the Church of Rome. It is evident from the word of God, that she formed a part of his counsel in reference to the church, and that her existence was rendered certain by his determinate counsel; but does this certainty or determinate counsel lessen or destroy the accountableness of those who have taken part in her unparalleled crimes? Does not the same unchanging and everlasting word of God, which tells of the certainty of her existence, tell also of her iniquities, and of the fearful judgments which will be executed on her for those iniquities? In Daniel vii. 24, 25, "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." 11th chap., 36th and 37th verses: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." Read 2 Thess. ii. 3, 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." And again, 1 Tim. iv. 1, 2, 3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving of them which believe and know the truth." I do not stop to refer to more texts of Scripture; these distinctly and clearly mark some of the characteristics of that mystery of iniquity: they tell the certainty of its existence, and show that it formed a part of the counsel of God. But it is evident from 2 Thess. ii. 8, 9, 10, that its forming a part of the determinate counsel and foreknowledge of God, as the certainty of its existence, in no way lessens or destroys the accountableness of the Church of Rome. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be

saved." Rev. xviii. 5: "For her sins have reached unto heaven, and God hath remembered her iniquities." Ver. 8: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Thus it is evident that the certainty of the existence of the Church of Rome does not lessen or destroy her accountableness. The same might be proved from the actions of Jesus Christ when he tabernacled on earth. Long before he appeared in our world it was revealed in the word of God, that he would be successful in his undertaking—that he would bruise the head of the serpent—that he would lead captivity captive. But because his success was certain, because it was determined in the council of eternity, were his actions devoid of virtue? Were they not rewardable? Surely there is no one who professes to believe the word of God, would dare to say that they were not virtuous in the highest degree, and the blessings which his people receive from time to time demonstrate that they were rewardable actions. I might prove the same from the condition of the Jews, or of Babylon, or of Idumea; but passing over these, I would ask, is the final triumph of the gospel contingent? Will great voices never be heard in heaven, "Saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ?" Will "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," not "be given to the people of the saints of the Most High?" Will the Jews not be converted, and the fulness of the Gentiles not be brought in? These events are fixed in the counsel of God, and are as certain as the oath and covenant of God can make them. But because they are determined by that counsel, and consequently rendered certain, can men innocently remain at a distance from the chariot of the gospel? Do they not sin against God, when they remain at a distance from the camp of the great captain of salvation, and come not up to the help of the Lord against the mighty? Wo be to them who are not endeavouring to hasten on the triumphs of the gospel! Thus it is evident that inability does not lessen or destroy accountableness; first, because accountableness is not founded on ability, nor on any thing pertaining to man; second, inability is either man's sin or a consequence of it; third, an action being determined by God, and rendered certain, in no way interferes with its praise or blame. How dreadful is the condition of every unrenewed man! Dead in trespasses and sins, absolutely unable to help himself. How incomprehensible are the ways and the works of God! He worketh all things after the counsel of his own will, and yet men and angels are free agents and accountable beings. "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

February 15th, 1850.

S. N.

SECRET SOCIETIES AND CHRISTIANITY.

Secret benevolent societies, so obnoxious to some persons, only exist in consequence of the neglect of the church to perform her appropriate work; or rather, the world being anti-christian, if it were Christianized, not in name but in fact, the "Universal Fatherhood of God and the Universal Brotherhood of Man" would be acknowledged, acted in accordance with, and those organizations abandoned at once. Why?

Because the needs which called them into being should not be supplied? Certainly not; but because a society practically Christian would at once make regular and ample provisions for the supply of such needs. But it is said that these organizations are injuring the churches. How? By doing their appropriate work? Well, if there is more work than the churches can do, why object to others helping? Surely such objections are dictated by the same spirit that caused the disciples to forbid the man casting out devils in the name of Jesus because he followed not with them. Now, if Christianity be practical, as well as theoretical, or doctrinal, we would refer the Christian brother, whose conscience is so tender, to the reading of the 40th verse of the 25th chapter of Matthew. Certainly it does not look well for persons in their zeal for sectarianism to try and destroy the good that others are doing, simply because they are not doing it themselves. "A word to the wise is sufficient."— [*Cincinnati Nonpareil.*]

[Secret societies we consider objectionable, not because they are doing a benevolent work, for which we would give them all due credit, but on account of the *manner* of their organization, the *principle* on which their funds are distributed, the large amount expended in *objects not at all of a charitable nature*, as well as a number of *incidental evils* connected with them. Yet we have long thought that they have arisen and flourished in consequence of the church's sinful neglect to do her duty, and that the best way to put them down would be to do their work.—ED.]

Obituaries.

[For the Banner of the Covenant.]

MRS. JANE ALEXANDER.

Died, at the residence of her son, John Alexander, Allegheny city, Pennsylvania, on the 6th inst., Mrs. JANE ALEXANDER, in the seventy-fourth year of her age, consort of the late Hugh Alexander, and sister of the late James Gray, D. D., formerly of Philadelphia. For fifteen years past she suffered severely from asthma. Her cheerful disposition and energy of character sustained her in a remarkable degree. When she was relieved from the severe paroxysms of that distressing disease, she evinced a degree of happiness and contentment seldom witnessed in one so aged and so afflicted. Few children have enjoyed such a mother as hers had, but now have no more. Without affectation or sentimentality it may be said, if her many lessons of wisdom and piety are remembered and practised, many of the future as well as the present generation will rise up and call her blessed. The sanctified intellect she put forth for her children, the tender but firm affection of heart in which she wrapped them around, the unfaltering, prayerful trust she reposed in God, who cannot lie, the sleepless vigilance with which she watched over all their interests, temporal and eternal, personal and relative, all go to make up a character that is of rare occurrence in this imperfect world. She prayed with no ordinary faith to know her duty, and to receive strength to do it acceptably and successfully, and she was heard and answered. Cast in an unusually large mould, of an uncommon stock and early training, entering deep and far into the covenant that is ordered in all things and sure, by her own personal faith, she came forth the woman, the mother she did. What a legacy she has left in the words of her mouth, the varied example she has set, and her prayers that are yet unanswered on behalf of her children and the church of Jesus Christ! One of her last lessons which she impressed on the mind of her little grand-daughter was, that she should never leave her room in the morning without prayer and reading a chapter in her Bible; and to a little grand-son she left the charge that he should never profane the Sabbath or disobey his parents, declaring if he did, he could never expect to prosper. We do not record any of these things for the praise of the sainted dead, she needs it not. But we record them to the glory of that grace which she is now singing with the redeemed in heaven, and for the advantage of the living, that her friends whom she has left be-

hind, especially her children and grand-children, whom she so ardently loved, and watched for and prayed over, during a long and eventful life, may never forget them, but may endeavour to catch her spirit, and follow her as far as she followed Christ. As she drew nearer and nearer the close of her pilgrimage, she gave the most pleasing evidence that her sanctification work was drawing to a close. As the plate in the hands of the burnisher reflects his image more and more perfectly as he progresses towards the completion of his work, until every flaw and imperfection is removed, then his image is perfectly reflected; so in her case the image of her Saviour was beautifully reflected as she stood upon the brink of eternity. No earthly care or anxiety was permitted to mar the serenity of her soul. When admonished that her mortal frame was sinking, her language was, "God is the strength of my heart, and my portion for ever." Her strength still gradually failing, a ministerial friend, who had been sojourning with the family, was desired to address the throne of grace, her physician, family, and friends, were bowed around her bed, the servant of God was pleading that her soul might not be separated from her body until all sin was separated from her soul—her pulse was becoming weaker and weaker—as the minister proceeded in his prayer, he said, "Lord Jesus, into thy hands do we commit her spirit"—*at that moment* her ransomed spirit took its flight into the arms of that Saviour whom she loved and whom she served. The subject of this obituary notice was for the larger portion of half a century an intelligent and zealous professor in the Reformed Presbyterian Church. Few understood better than she did the distinguishing principles of this department of God's house, and none loved them better. She was in truth a Covenanter of the right stamp—clear in her views in regard to the doctrines of the Reformation, and always ready to illustrate them by a life of practical godliness. She was one of the *old stock*, who are fast passing away. May there not be wanting bold hearts and strong hands to maintain the "Banner of the Covenant" when the last of these have gone to the quiet of the grave. Her exemplary life and happy death speak emphatically to all, "Be ye followers of those who through faith and patience are now inheriting the promises." W.

[For the Banner of the Covenant.]

MRS. MARY JANE HILL.

Died, on Tuesday, the 7th ult., at Ryegate, Vt., Mary Jane, wife of Rev. Robert A. Hill, and eldest daughter of Robert Pattison, Esq., New York. When Christians depart from this world, it is due to the religion they embraced to publish the manner of their life and of their death. The subject of this memoir was cut down in early life, and in the midst of an active career of usefulness. She has left in the memory of survivors many virtues, by which it is hoped that she being dead may yet address the living. Her naturally vigorous mind, cultivated by a judicious education, was richly stored with substantial and useful knowledge. The warm and generous impulses of natural affection were developed in lovely unison with her intellectual endowments, whilst both were eminently sanctified by divine grace. Humbly depending on the merits of the Saviour, she lived in the uniform, scrupulous and unostentatious practice of Christian duty; enjoying much of God's comfortable presence, she died in the triumphant hope of a glorious immortality. It is thought by her parents and religious friends that she became pious at a very early age. From a child she knew the Holy Scriptures. By them she was made wise unto salvation, through faith which is in Christ Jesus. She did not, indeed, seem to manifest so much rapturous experience as is sometimes enjoyed by pious children; but her whole conduct was marked by the strictest regard to Christian principle. It is not known that she ever uttered a falsehood: without a single exception, within their recollection, she submitted most cheerfully to the expressed will of her parents: whilst very young, it is believed, she had a particular place to which she retired daily for secret prayer; the Bible was her constant companion from the time she was able to read it. At the age of sixteen, she made a public profession of religion; warmly attached to Reformed Presbyterian principles, in the exercise of that charity which thinketh no evil, she loved the image of the Saviour wherever it was to be seen, and was actively engaged promoting His cause in schemes of benevolence, both general and restricted. Whilst active, she was quiet and unobtrusive. No sounding trumpet heralded her noiseless errand of mercy. Though unrecorded on earth, we doubt not that the works of faith she performed here, in sabbath-school teaching, tract distribution, visiting the poor and comforting the distressed, will, in due time, follow her to that rest on which she now has entered.

A year ago, she accompanied her husband to the field of his labour in Vermont, when she entered at once on the discharge of the duties of her sphere with characteristic energy, affection and faithfulness. Here, in the mysterious providence of God, she has been suddenly called from the labours of earth to the reward of heaven. Her death will be lamented by all who knew her. To the affectionate congregation in which she died, the loss is particularly severe. But our loss is her gain. Her latter end was peace. For two days before she died, there was but little hope entertained of her recovery. During this period of suspense, whilst friends were in the most painful anxiety, she was perfectly tranquil, expressing her unqualified resignation to the divine will, and an humble assurance that God was her portion either for life or death. On the evening before the sad event, she said to her husband with much calmness, "It is all over now; I am going to die soon; I wish to join with you, for the last time on earth, in family worship;" after which she named some favourite psalms which she wished to be sung and read in the exercise. A short time before she died, she said, in answer to some inquiries, "Now I shall die soon; I am not afraid to die; I have given myself away to God in a covenant; that covenant has often been renewed; and of late, since my illness, God is mine; I am his; I am willing to trust him; I know he will not disappoint me." A little after this, whilst a smile of supernatural loveliness played upon her dying features, looking up like the proto-martyr, she exclaimed, "I see the Saviour." These were the dying expressions of one, whom all acquainted with her know to have been no *religious enthusiast*. Hers were not the words of a heated imagination, or of a sickly sentimentality. As is known to her most intimate religious friends, for the hope which she habitually entertained, she was ever able to give a well-grounded and intelligent reason. And who would call her back from enjoying the reality of such a hope? Instead of indulging any vain regrets, let those survivors, who may themselves be entertaining some good hope through grace of eternal life, take encouragement from her early, happy change, to *press forward*, assured that they also, in due season, shall reap if they faint not. And let those who may be indifferent, remember that *the day of the Lord cometh as a thief in the night*, that they only who are perfect and upright in their lives have the promise of peace in their latter end, and that every recorded instance of God's faithfulness in fulfilling his promises to the righteous, is a warning that he will be not less faithful in executing his denunciations upon the wicked, and that none are righteous unless they are in covenant with God. A.

Poetry.

We have been requested by a highly esteemed ministerial brother of another church to publish the following lines, from which, he has informed us, he himself has often derived consolation in times of affliction, and which, we unite with him in hoping, will bring comfort to many who may be beginning to sink under their burdens.

LET PATIENCE HAVE HER PERFECT WORK.

Says Faith, behold the glorious crown
Laid up in heaven above.
Says Hope, with joy, It shall be mine:
I long to wear 't, says Love.

Desire says, what's there's my crown,
Then to that place I'll flee;
I cannot bear a longer stay—
My rest I fain would see.

But stay, says Patience, wait awhile,
The crown's for those who fight;
The prize for those who win the race
By faith, and not by sight.

Thus Faith does take a pleasing view;
Hope waits; Love sits and sings;
Desire—she flutters to be gone,
But Patience clips her wings.

This Patience graciously impart,
Or I may shortly be
A stranger to the Spirit's work—
A stranger, Lord, to thee.

With patience may I bear the cross—
The adversary's scorn;
In Jesus may I only boast
Amid the raging storm.

The Family Circle.

BEWARE OF THE DIFFUSENESS OF ANGER. *To Parents.*—Somewhere in Dr. Channing's diary, he warns himself in nearly these words. No passage in his Memoir has impressed us more with a sense of his nice moral discrimination in respect to his own conduct. We commend the expression to the young: Beware of the diffuseness of fault-finding.

A little boy slams the door violently.—“Don't, my boy, do so,” his mother says; “it disturbs your little sister.” The boy feels that he has done wrong, and determines to obey his mother. But she goes on to say with increased warmth, “it is the third time that you have waked her up this evening.” This neutralizes the effect of what was said before. “I should think a boy of your age might know better than to make such a noise.” Here the boy begins to grow impatient. “It costs me, and you know it does, a great deal of trouble.” He is now a little irritated, and soon, as the torrent of words comes more vehemently, his irritation entirely stifles the first suggestion of conscience, destroys his good resolutions, and drives him almost immediately into some other disagreeable act. Parents, beware of the diffuseness of fault-finding. One sentence is always better than two, and hardly any thing is worse than a harangue.—*Christian Register.*

LITTLE BOYS AND GIRLS.—Do you repeat a verse from Scripture every morning, at table? This should be a regular observance in every family. Parents, will you see to this? What exercise more interesting, delightful and profitable, while seated around our boards, spread with the bounties of Heaven, than conversing about things heavenly, things divine! It sweetens every morsel—we partake of God's blessing with double zest. Do we consider, duly, that every mouthful of food received is a gift of Heaven—the purchase of blood, even the blood of God's dear Son? Who spreads our table? Who loads them with rich bounties daily? Who is it! God? Yes, God, the Holy One, the giver of every good. He opens his hand and supplies every living creature. How dare we, then, approach his table, except with outstretched hearts and hands, of gratitude and praise? Heads of families, do you thank God for daily food? Do you do it always as you surround your tables? Consider, too, little folks, what a vast amount of Scripture knowledge may be obtained, by the committal of a single verse, daily, with due reflection and prayer! Some children repeat, not merely one verse, each day, but six, eight or ten verses; thus the Holy Bible to them is a sacred repository, of good thoughts and deeds, their meat and their drink. Children should commence the study of theology from the earliest dawn, the first infant lisplings. Every family should be a little theological seminary—a house of God, a paradise, a vestibule of Heaven.—*Golden Rule.*

THE HINDOO MOTHER.—Some of you have very likely heard that there is a river in the north of India called the Ganges, and which the poor, ignorant people there foolishly worship. They look upon its waters as very sacred, and fancy that if they drink them they will get a great blessing from them; or if they wash in them, they will come out quite cleansed from their sin; or if they die in them, will go, all bright and glorious, to Paradise. The great value they thus set upon the Ganges makes them offer to it very costly things, and sometimes they will throw into it all sorts of precious jewels, in the hope that the goddess who rules over it will do them good. Even little children are sometimes thrown thus into the river.

One day, a young Hindoo mother was seen going down to the Ganges, carrying a sweet little babe in her arms, which she was loading with her kisses, and bathing with her tears. The person that saw her thought, “Ah,

poor Hindoo woman! she is going to throw that child into the Ganges;" so he watched her. When she got down to the river, he saw her lay her lovely babe upon the grass, and then, going to the edge of the stream, gather some of the long reeds or flags that grow there: these she plaited together, so as to make a sort of little raft. She then gathered a number of the beautiful flowers of the lotus, a sort of water lily, and with these she made a wreath all round the raft. Then, lighting a little lamp, and placing it in one corner, she lifted up her babe, again loaded it with kisses, placed it in the midst of the flowers, and then pushed all off upon the surface of the stream, a beautiful offering to the goddess. She thought the stream would bear away her gift quite out of sight; that, by and by, her darling babe might, perhaps, fall off the raft, and be drowned in the sacred river, and then, as its blest spirit rose to paradise, the goddess would pardon her sin, and bless her soul. But it so happened that she did not push it far enough, and the eddies of the river brought back the little raft underneath the overhanging branches of some bushes at the side. The little babe held out its hands to its mother, and cried for her to take it up; but no, she had given it up to the Ganges, and she dare not take it back. At last, as it passed under a branch, the little thing caught fast hold of it, and lifted itself up a little from the raft. The moment the mother saw that, she was seized with fear that, perhaps, after all, it might escape, and then a curse, and not a blessing, would fall upon her spirit. So she rushed down to the spot, and scrambling out to the end of the branch where her little child clung, she seized hold of it, wrung its little neck round and round, and then threw it out into the river, where it sunk to rise no more!

"O cruel Hindoo mother!" you all of you cry out; but I would rather say, "O ignorant Hindoo mother!" Poor woman! she did not know that God had given his Son to die for her—so she gave her babe an offering to the Ganges. Had she known what you know of God giving his Son for her sins, she would not have acted as she did. Oh, let us send her word of the glorious gospel of God, and tell her she need not throw her child to the Ganges, for God has given us his Son, and "*his blood cleanseth from all sin.*"

S. S. Advocate.

ADVICE TO BOYS.—Be brisk, energetic and prompt. The world is full of boys and men, too, who drawl through life, and decide on nothing for themselves, but just drag one leg after the other, and let things take their own way. Such people are the dull stuff of the earth. They hardly deserve as much credit as the wooden trees, for the trees do all they can, in merely growing, and bearing only leaves and seeds. But these poor, drawling, draggling boys do not turn their capacities to profit half as far as they might be turned; they are unprofitable.

Now the brisk, energetic boy will be continually awake, not merely with his bodily eyes, but with his mind and attention during the hours of business. After he learns what he has to do, he will take a pride in doing it punctually and well, and would be ashamed to be told what he ought to do without telling. The drawling boy loses in five minutes the most important advice; the prompt, wide awake boy never has to be told twice, but strains hard to make himself up to the mark, as far as possible out of his own energies. Third-rate boys are always depending on others; but first-rate boys depend upon themselves, and, after a little teaching, just enough to know what is to be done, they ask no further favours of any body. Besides, it is a glorious thing for a boy to get this noble way of self-reliance, activity and energy. Such a one is worth a hundred of the poor, draggling creatures who can hardly wash their own hands without being told each time how it is done. Give me the boy who will do his own work promptly and well without asking, except once for all at the beginning, any question; the boy who has his wits about him, is never behind-hand.—*Casket.*

Miscellaneous.

[For the Banner of the Covenant.]

WHAT THE COVENANTING CHURCH COULD DO.

To the Editors of the Banner of the Covenant,—

GENTLEMEN:—

In my former letters I showed that the present system of raising money for the support of ministers of the gospel, by assessed pew rents, is unscriptural and inexpedient; and that the independent plan, by which each congregation supports its own minister, without reference to the wants of others, is, in principle, opposed to the unity of the church, and to the Presbyterian form of church government—and, in practice, that it cherishes selfishness and indifference to the wants of the world, discourages the growth of Christian benevolence among the young, exposes the ministers to powerful temptations, and is totally inefficient for missionary purposes. I might have added, that it has proved inefficient for the support of the gospel at home in many places, and the minister has been compelled to devote a portion of his strength and time to teaching and farming, in order to earn a living. When the frontier missionary, returning fatigued from his long and perilous journeys, must bend under the fatigues of the harvest field, it is no wonder the most Herculean frame soon sinks under the double burden. Thus the church wears out her best men, and loses their services while in the midst of their usefulness, without having the like to put in their place. These things ought not so to be.

I think there is a better system which would remove many of these objections, and which, if introduced into our church, would open the way for the exercise of more enlarged liberality and more persevering activity in the cause of God. This manner of supporting the ministers of the church, which was practised by the church at Jerusalem, the Culdees, the Waldenses, the Society people, (as our forefathers were called after the revolution of 1688,) and is still successfully applied by the Moravians, the Methodists, the Free Church in Ireland, is sometimes called the Sustentation Fund system, and is based on the following principles:—

1. That the *ordinance* of supporting the gospel is of the same divine origin and of the same moral obligation as the Sabbath day or the Lord's supper, and that with the performance of no other scriptural duty are the divine promises more fully connected than with the observance of this ordinance. 1 Cor. ix. 14: "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." Phil. iv. 18: "I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, *an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.* But my God shall supply all your need, according to his riches in glory by Christ Jesus."

2. That the payment of the ministry from a common fund is a scriptural means of supporting the gospel. This position is established by the unity of the church, her example in times of primitive purity, and the duty of the strong to support the weak. Acts iv. 33: "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

plenty. Let us see now what an amount of good could be done by this means.

It would support a stated pastor to each of our organized congregations (say eighteen ministers) in New York, Philadelphia, Pittsburg, Cincinnati, and Saharanpur, (where rent is high, a living expensive, and many claims of hospitality to be met,) at a salary of \$750 per annum,	\$13,500
41 ministers in country congregations at \$500 per annum,	20,500
20 home missionaries and travelling expenses, at do.	10,000
20 colporteurs, six months in the year,	3,000
Theological seminary, two professors,	1,500
	\$48,500

Leaving a large balance to cover contingencies.

With such an array of faithful men, and supported by the prayers of God's people, and diligently engaged in God's work, the Reformed Presbyterian church might do great things. At least, nothing hinders her from attempting great things. She has been accustomed to do so. When the church's duty was to contend unto blood, the blue banner of the covenant was found in the front of the battle, and returned drenched with the best blood of its sons. When the church was called to testify for truth, the trumpet of a covenanted testimony rung out a clear and decided call to acknowledge the authority of the Governor of the nations, until the slumbering watchmen on the walls of other churches have been roused by it, and it has penetrated to the ears of kings and been re-echoed on the floors of Senates. And now when God's providence, as well as his word, says, "Preach the gospel to every creature," surely the covenanting church will not be among the last to obey the command, nor will the feet of her messengers be hindmost on the mountains.

A LAYMAN.

DEADLY POISONS.—Vessels of copper often give rise to poisoning. Though this metal undergoes but little change in a dry atmosphere, it is rusted if moisture be present, and its surface becomes lined with a green substance—carbonate of the peroxide of copper, a poisonous compound.

It has sometimes happened that a mother has, for the want of this knowledge, poisoned her family. Sour-crust that had been permitted to stand some time in a copper vessel has produced death in a few hours. Cooks sometimes permit pickles to remain in copper vessels, that they may acquire a rich green colour, which they do by absorbing poison. Families have often been thrown into disease by eating such dainties, and many have died, in some instances, without suspecting the cause. That lady has certainly some reason to congratulate herself upon her education, if, under such circumstances, she knows that pickles, rendered green by verdigris, are poisonous, and that Orfila has proved albumen to be the proper antidote to them.

Lead, (often used for drinking vessels and conduits,) if, when in contact with the water, it is exposed to the air, yields carbonate of lead, (the white lead of the shops.) It is surprising that the neutral salts in water retard this process, and that some salts seem to prevent it entirely; hence the water of Edinburgh may be safely used, though kept in leaden cisterns; and the water of the Ohio is conveyed to the inhabitants of Cincinnati with impunity in leaden pipes. Nevertheless, salts of lead may be formed under circumstances not unlikely to occur. Moreover, the acetate of lead is often used to sweeten wine; and the lady acquainted with the affinities of the metal, and the pro-

perties and antidotes of its compounds, may have occasion for her information. She will be able, by means of articles always at hand, such as Epsom salts, to render the poisonous salts of lead inert. For the soluble sulphates brought in contact with them, will always give rise to the formation of the sulphate of lead, which is insoluble, and without any pernicious propensities.

THE GENERAL ASSEMBLIES AND SLAVERY.

Resolutions on Slavery, as amended and passed by the New School General Assembly, May, 1850.

The action of this body relative to the great and crying sin of slavery can hardly give satisfaction to honest, whole-hearted Christians, either in or out of the Presbyterian Church. It is not necessary to agitate the question whether the reverend gentleman who penned the resolutions did or did not mean carefully to distinguish between the "workings" of the system of slavery, as it exists in our country, and slavery itself, so as to deplore the first without committing either himself or the Assembly against the last. A shield, broad enough to protect the head of every professedly Christian slaveholder, is found in the resolution which declares that treating men as chattels, under some circumstances, is an offence. "The laws of the State, the obligations of guardianship, or the demands of humanity," (!) furnish pleas enough for any slaveholder, if indeed any one should ever be called upon to plead before the Session or Presbytery of slaveholders to which he belongs. The whole question is finally referred to the Sessions and Presbyteries where the offence exists, that is, in nine cases out of ten, to slaveholders themselves.

The report of the minority of the committee, as amended and finally adopted, states:

That after a careful and thorough examination of the whole subject, they have been brought to the conclusion, that, in consideration of the previous action of this Assembly, had at different times for a series of years, and what they believe to be its present sentiments, and the expectation of the churches in its connexion, the cause of *truth* and *righteousness*, of *peace* and *unity*, will be best subserved by the adoption of the following resolutions:—

Resolved, 1. That we exceedingly deplore the workings of the whole system of slavery as it exists in our country, and is interwoven with the political institutions of the slaveholding States, as fraught with many and great evils to the civil, political, and moral interests of those regions where it exists.

2. That the holding our fellow-men in the condition of slavery, except in those cases where it is unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offence in the proper import of that term as used in the Book of Discipline (ch. I. sec. 3) which should be regarded and treated of in the same manner as other offences.

3. That the Sessions and Presbyteries are, by the Constitution of our Church, the courts of primary jurisdiction for the trial of offences.

4. That after this declaration of sentiment, the whole subject of slavery, as it exists in the Church, be referred to the Sessions and Presbyteries, to take such action thereon as in their judgment the laws of Christianity require.

Perhaps the spirit of the General Assembly can be as well judged of by what they refused to do, as by what they did. They refused to pass the following, presented by the Rev. W. C. Clark, of Trumbull Presbytery, Ohio:—

Whereas, According to the decision of the General Assembly of 1849, (see Minutes, p. 187,) "the system of slavery, as it exists in these United States, is intrinsically an unrighteous and oppressive system, and is opposed to the prescriptions of the law of God, to the spirit and precepts of the gospel, and to the best interests of humanity;" therefore,

Resolved, That voluntary slaveholding be regarded as presumptive evidence of guilt, and should be treated by the lower judicatories as an offence, as defined by the Book of Discipline, Chapter I., Sec. 3.

They also refused to pass the following, presented by Mr. B. F. Smith, an elder from the third Presbytery of Philadelphia:—

Resolved, That this Assembly exceedingly deplores the existence of the system of slaveholding in this country, it being, in the judgment of the Assembly, *prima facie*, an offence within the meaning of our Book of Discipline.

Resolved, That although the Assembly will not affirm that there are no circumstances in which an individual proved to be a slaveholder may be placed, that will take away from him the guilt of this offence, yet in the judgment of the Assembly, the burden of showing the existence of such circumstances rests upon him.

Resolved, therefore, That the Assembly in the exercise of its constitutional prerogative, and in the performance of an enjoined duty, does hereby bear its solemn testimony against this immorality, and urges upon the lower judicatories to deal with it according to the principles herein indicated, in conformity with the rules of discipline of the church.—(*American Missionary.*)

The action of the Old School Assembly is of some years' standing, and is well known. It is still firmly adhered to.

It appears that the General Association of Massachusetts view both Assemblies as occupying pretty much the same grounds on the subject, and they express their views in the following resolution, which was adopted at their last meeting:—

Resolved, That in maintaining correspondence and connexion with the two General Assemblies of the Presbyterian Church, we look with deep and fraternal solicitude upon the position of such bodies with respect to the sin of slavery; that our strong sympathies are with such brethren, in those Assemblies, as are labouring in an earnest and Christian spirit to put an end to this evil; and that we desire our delegates to those Assemblies, in a decided, but courteous manner, to express our deep conviction, that the rights of the enslaved, the cause of true religion, and the honour of the great Head of the church, require these ecclesiastical bodies to use all their legitimate power and influences, for the speedy removal of slavery from the churches under their supervision."

This action of the Eastern Brethren was not at all to the taste of the Old School Assembly, who seem to have regarded it as an officious intermeddling with their affairs; and consequently they adopted, "by an overwhelming majority," the pointed resolution which we give below:

Resolved, That our delegate to the next General Association of Massachusetts be directed to inform that venerable body, that this General Assembly must consider itself the best judge of the action necessary for it to take as to all subjects within its jurisdiction; and that any interference on the part of the General Association with its action upon any subject upon which this General Assembly has taken action, is offensive, and must lead to an interruption of the correspondence which subsists between that Association and the General Assembly.

"After some discussion and various proposals as to its disposal, the resolution was adopted by an overwhelming majority.

"Two or three members gave notice that they intended to enter a dissent, or a protest."

By "any subject," mentioned in this resolution, is presumed to be meant *not* literally *any* subject, but the subject of slavery, in particular. Against this resolution, passed by an "overwhelming majority," twenty members entered their protest.

It does not appear obvious to us, why the Assembly should be so indignant

at the procedure of the Association. All that the latter does is, to express solicitude for the slaves, and sympathy for the abolitionists in both Assemblies, and a wish that those bodies would "use all their legitimate power and influence" in opposition to slavery. It is but a gentle admonition which ought to be allowable among brethren. If it was not good manners, in the Eastern brethren, to introduce the subject into their correspondence with the Assembly, the tone and language of the Assembly can hardly be considered as indicating any advance, or advantage, on the score of manners, in the Western brethren.

From this collision, we are led to say, that we cannot perceive the use of that practice of correspondence which is kept up between different ecclesiastical bodies. It must be attended with considerable expense and loss of time, and if there is no liberty of suggesting counsels, or of expressing desires, or of throwing in, upon occasion, gentle admonitions, it appears to us, that the main use of correspondence, and of brethren too, is set aside.—(*Preacher.*)

CHRISTIAN ANTI-SLAVERY CONVENTION.

This Convention was held at Cincinnati, pursuant to notice, April 17. The attendance was not as large as many of the friends had hoped, owing, as it is supposed, to a mistake in the printed circular sent out, in which the fourth Wednesday of April instead of the 17th was named as the day of its assembling. About one hundred and fifty delegates, representing most of the leading evangelical denominations of the country, enrolled their names as members. It was a "Christian Alliance," met to declare their sympathy with the oppressed members of Christ, and to form some plan for the purifying of his church.

Hon. Judge Stevens, of Indiana, was chosen President of the Convention. Six Vice Presidents and four Secretaries were chosen.

A Committee on Resolutions reported a long series of consecutive resolutions, all necessarily dependent on the first, which declared slaveholding to be a sin, that ought every where to be immediately repented of. These resolutions were discussed with deep interest.

Rev. J. G. Fee, of Kentucky, presented the following, which was finally adopted without a dissenting voice:—

Resolved, That the friends of a pure Christianity ought to separate themselves from all slaveholding churches, and all churches, ecclesiastical bodies, and missionary associations, that are not fully divorced from slaveholding, and we, who may still be in connexion with such bodies, pledge ourselves that we will separate ourselves from them, unless they will speedily separate themselves from all support of, or fellowship with, slaveholding.

After the vote on this resolution, Rev. Mr. Boynton, of Cincinnati, returned thanks for the unanimity with which this result had been reached. Provision was made for future meetings of this Convention by appointing a committee with power to call a meeting at such time and place as they may deem expedient. The Convention then adjourned.

A full report of the proceedings of the Convention will be prepared by the secretaries for general distribution.

THE FREE PRESBYTERIAN.

The Free Synod of Ohio have determined to establish a weekly religious newspaper, bearing the above title. The following are extracts from its Prospectus:—

This paper is established as the organ of the *Free Presbyterian Church* in the United States. One of its prominent objects, therefore, will be to explain and defend the position of this church on those points which distinguish it

from other branches of the Presbyterian family. The Free Church having withdrawn Christian fellowship from those guilty of the practice or advocacy of slaveholding, and requiring its members to honour the divine institution of civil government, by refusing to cast their ballot for men whose character is condemned in the Bible, the paper will vindicate the action of the church on these points. Avoiding every thing merely local and partisan in politics, it remarks freely on public men and measures, and argues the duty of Christian consistency in political as well as ecclesiastical relations.

It is the glory of Christianity that it is a *remedy* devised by infinite wisdom and goodness for all evils, moral, social and political, that curse the world. But its value, like that of other remedies, depends upon its *application* to the disease. The times are propitious for the establishment of a religious journal that shall illustrate this sentiment, and thus fairly represent the religion of the Lord Jesus Christ as eternally hostile to every thing that robs God of his glory, or man of his rights. Such a religion, it is deemed, thus emancipated from all thralldom, would take the weapons from the hands of infidelity, and the sustenance from its lips; for the infidelity of this day and country feeds and strengthens on the glaring inconsistency of the professing church with the morality of the New Testament.

The first number will be issued in the town of Mercer, Pa., on the first Wednesday of July, 1850, under the editorial charge of Rev. Jos. Gordon, assisted by one or more corresponding editors, to be designated by the Free Synod of Cincinnati.

It will be printed in good style, on an extra imperial sheet, at \$2 per annum, invariably in advance.

All business communications will be addressed to **WM. F. CLARK,**
 Publisher, Mercer, Mercer Co., Pa.

Foreign Missions.

JOURNAL OF A VOYAGE UP THE GANGES.

[Continued from page 123]

We resume the publication of the valuable and interesting journal kept by Mr. Woodside during the voyage of the last re-enforcement. We have often thought that the information in regard to foreign lands which is afforded by the researches of Christian missionaries, is no small part of the advantages derived from their services. Geography, science, and general literature owe much to their labours.

A Sabbath at Patna; a model Mission Family.—It was late when our boats reached this place, where we were happy to be able to spend the Sabbath. Our whole party in the morning proceeded to the missionary's house, and attended Hindustani service in the mission chapel. In the evening I preached in English to a small congregation, such as is usual in the mission churches in this country. You may, perhaps, recollect Mr. Campbell's description of the Girls' Orphan Institution at this place. This is under the efficient management of Mrs. Buddy,—who, in addition, conducts a boarding-school for the children of Europeans. We were very much pleased with our visit to this station. The genuine Irish hospitality (for Mr. and Mrs. Buddy are both natives of the Emerald Isle,) which we received; the happy appearance which their large family circle presented, the flourishing aspect of the orphans' asylum, and indeed the whole complexion of external things around the mission premises, realized my notions of what a missionary's home ought

to be, better than any thing I had before or have since seen. Mr. Buddy has lived a long time in India, in a very hot part of it, and has reared a large family, 12 out of 14 children being now alive. He still looks strong and healthy. His uniform health and that of his family, he attributes to his habits of *total abstinence* from all intoxicating liquors. His whole household are *teetotallers*, and his children look better than any I have yet seen brought up in this country. This is a strong argument in favour of the temperance principle, and against those who maintain that European constitutions require certain stimulants in this country, not necessary at home.

Dinapore.—The next day we proceeded inland to Dinapore, a large military station, while the boats went by the river. In less than two hours we went upon an *ekha* as far as the boats could reach, till near evening. Here we were kindly received by Mr. Bryce, another Baptist missionary, who has been obliged to commence the manufacture of castor oil, in order to obtain the means of subsistence. He came to this country, depending upon support, which ceased to be furnished, and was thus compelled to commence a business which must interfere much with his proper missionary duties. Besides serving as a medicine, castor oil is here used largely for burning, and for this purpose is said to be superior to any of the vegetable oils employed. Mr. B. finds a good deal of profitable employment among the European soldiers at the station, and had just, the day before we arrived, opened a handsome little church, built principally by their subscriptions. Here we were detained much against our will by the *men*, till Wednesday morning, when we again proceeded on our way. Considerable excitement existed at Dinapore, in consequence of the movements of the king of Nepaul. The news of the British disasters in the Punjaub had now spread all over the country, and fears were in some places entertained that an effort might be made down here to throw off the British yoke. The king of Nepaul, accompanied by several thousand soldiers had descended into the low country with the ostensible pretext of hunting, but many feared that he had some other object in view. It is said that some revolution occurring in his capital, he was obliged to withdraw from the pleasures of the chase sooner than he intended. It is certain the authorities at Dinapore dreaded some disturbance of their peace, as they were every where on the *alert*, and had collected within cantonments some thousands of oxen, to be ready for the transportation of baggage at a moment's notice. Troops that had been ordered to Calcutta, had been remanded back to Dinapore, and were to arrive the day we left. Had the battle of Gujerat not put an end to the Punjaub war, it is hard to say what might have been the immediate consequence to British rule in India.

Rivelgunge.—About 27 miles above Dinapore, on the opposite side of the river, is Rivelgunge, noted for boat building,—the sound of the busy hammer, as we passed in the early morning, brought to mind, by a faint resemblance, the scenes of similar pursuits in more favoured lands now far distant. From this place to Ghazepore, nearly 90 miles, the people are said to be very uncivil and dishonest. I cannot say whether they are really worthy of this character, but I know we could hardly persuade our servant to go to the nearest village at noon-day for milk, lest he should be beaten and the money taken from him. This is, however, as far as I could observe, one of the most fertile parts through

which we passed, and is generally better cultivated than any parts I had hitherto seen.

The Difficulties of Navigation.—The Unclean River.—Character of the People.—The 5th and 6th February we spent in navigating the most difficult part of the Ganges, “quicksands, shifting banks,” and strong currents, render this part extremely dangerous of navigation. Heavy-laden boats are sometimes weeks in getting over this difficult spot. On the evening of the 5th, we passed two of the river steamers, obliged from the strength of the current and want of water to come to a stand still. It is not uncommon for boats to be upset here. On the evening of the 6th, we reached Buxar, 88 miles above Dinapore, a pretty little station, having a famous old fort, and the company’s stud establishment. Eight miles above Buxar, is the junction of a small river, called “Kubrimnasa, the unclean or forbidden river.” “If a Hindoo should touch its waters, it is said to debar his admittance into heaven.” Hence the greatest care is taken to avoid coming in contact with them. In this region of country many villages exist that are the noted haunts of robbers, and yet they remain in undisturbed possession of their places of residence, from the impossibility of bringing home conviction upon individuals. Thus the very best laws are virtually set at naught, and robbers go unpunished.

Ghazepore: tomb of Lord Cornwallis.—About 30 miles above Buxar, is the civil and military station of Ghazepore. On approaching this place, the eye is first attracted by the ruins of a magnificent old palace; the native city then appears in view. From the river, the houses resemble crows’ nests in a rookery. The banks rise high and abrupt, and on the peaks, even on the very brinks of immense precipices, are built these sheds in which the natives nestle. The city is said to be in the interior handsome, but we had not time to visit it. I had merely time, before starting in the morning, to visit the tomb of Lord Cornwallis, of Yorktown memory. It was here this celebrated man died and is buried. A very splendid tomb has been raised to his memory, and an inscription recording his virtues in both the English and native languages, engraved upon the marble which covers him. He was much esteemed in this country, and was only entering a second time upon the duties of government when his career was cut short by the cold hand of death. The missionaries who were formerly placed here have, I believe, abandoned the station in seeming despair of being able to effect any good among such a perverse people. The character of the inhabitants of this city is proverbially bad. Ghazepore is distant from Calcutta, by the Bhagruttie route, 627 miles. About six miles above Ghazepore, we came to a sand bank, to lie by over the Sabbath. In this region the bottom of the river is in places covered with sunken rocks, very dangerous to boats when high winds blow.

Benares.—On the morning of the 14th February, we reached Benares. This is considered the handsomest city in India, and certainly the holiest. The native name for Benares means “heaven,” and pilgrims come from all parts of India to wash away their sins at this sacred place. Mr. Small, a Baptist missionary at this station, showed us great attention, and as our stay was limited to part of a day, he furnished us with ponies to ride through the city. The streets are so narrow, that into the most interesting parts it is impossible to take a con-

veyance. By this means we were enabled to work our way through the narrow passages, (rather than streets,) crowded by natives of every caste and character. Marriage processions and religious processions, with other crowds of the idle and vicious, in many places completely block up the way, and it is with difficulty one can proceed. Brahminical bulls also wander in every direction. These are a great nuisance. Some of them have become so bold that it is dangerous to approach them. If they should happen to gore a man, there is no redress, as these bulls are sacred, and if even the government would destroy the life of one of these animals, all the *hosts* of this "heaven" will rise in arms against it. Indeed if Benares be the type of the Hindoo heaven, or heaven itself, it is easy to conceive what absurd notions they have of a future state. This city is celebrated all over India for the barbarous iniquities practised within its sacred precincts. It swarms with multitudes of the vilest harpies, preying upon the vitals of the communities. Here the worst rites of the Hindoo religion are practised and their lawless perpetrators go unpunished, because they are covered under the garb of Brahminical sanctity. A great number of the inhabitants of this city are rich. It swarms with Rajahs and other men of note, whose residences would, if not huddled so closely together, be an ornament to any city.

The Baptist and London Missionary and the Episcopal societies are at work among the inhabitants of this chief of Hindoo cities, and, we believe, with considerable success. From the river the view of Benares is very beautiful. The crowds of temples and handsome stone ghauts with which the bank is adorned,—the towering and massive buildings in the rear, together with the delicate minarets, which from above look as watchmen upon the scene beneath. It is difficult to describe the feelings which crowd upon the mind in viewing this ancient city, so long the fortress of heathenish abomination. Its religious aspect may aptly be described by a couplet from Milton,

"With gay religions, full of pomp and gold,
And devils to adore for Deities."

What must the religion of Christ here effect before these temples shall be dedicated to the true God, or these be thrown down and others erected, where the praises of God and the Lamb may be heard?

(To be continued.)

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, March 5, 1850.

REVEREND AND DEAR BROTHER,—

Although the news was not unexpected, yet we were sorry to hear of the death of Dr. Black. He fell "like a shock of corn fully ripe," to be placed, by the great Husbandman, in the granary above. Well may we exclaim, "The fathers, where are they, and the prophets, do they live for ever?" Soon the last of the colonnade that so long supported the Reformed Presbyterian Church in the United States, with such ability, will be removed, and were it not that He ever liveth, who bears up the pillars and the church itself, and carries the key of the house of David on his own shoulder, we might despair regarding the future management. The Lord, however, can raise up instruments for his service, and will never want a man to stand before him for ever.

We think we can discover the kind provision already being made, in the ministerial accessions both from within and without.

We are glad to hear of the large accessions to all the churches. This ought to indicate the future prosperity of the missionary cause.

Since I wrote last month to Mr. Stuart, we have but little news to give you. Every thing has been going on in the old way. The hearers of the City church are still numerous and attentive, but alas! how few appear to believe our report, or to be anxious about their eternal interests! One young man, with whom we conversed, several hundred miles from this, as we came up the country, made his appearance, the other day, as an inquirer after the truth. He knows a little English, and proposes to prosecute his studies to qualify himself for usefulness in the mission. He says he would like to read the Scriptures to his countrymen in the bazar. He appears to be sincere, and to have got over the prejudice of his early education, but we have learned to speak cautiously of such professions. "By their fruits ye shall know them," is the safest rule to follow in India. A visit has been made to the head-man of a village, about two miles from here, who professes to have seen the folly of idolatry, and the superiority of Christianity, and who is quite favourably disposed towards us. To a son born some years ago, he gave the name *Isa Bakhsh*—the gift of Jesus, because, he says, he had asked him of Jesus, and obtained a request which none else was able to grant. He was very much gratified by the visit made to his village, gathered the people to hear the gospel message, and urged us to establish a school for the instruction of the youth. With this request we fear it will not be in our power to comply, as we have no Christian teacher to spare, and we would not depend on the faithfulness of any other.

The English school has been held in the City church since the 1st of January, and it continues now to increase gradually. The young men are regular in their attendance, and ardent in their studies.

Our new church, which will be a very handsome affair, is now rising fast. It is seven feet above ground. A general in the British army, who has spent more than fifty years of his life in India, on retiring from the service, and just as he was about to sail for England, the other day, sent me 500 rupees for this object. We have now nearly 3300 rupees, and feel confident that we will soon realize 4000, which I think will be quite sufficient, by exercising all economy.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Saharanpur, April 4, 1850.

MY VERY DEAR BROTHER STUART,—This is the first anniversary of our second arrival at this our adopted *home* among the heathen, and I snatch an hour from public business to reply to your most welcome and interesting letter of the 7th January, which I had the pleasure of receiving on the 18th ult. Interesting as the contents of your letter was, it was rendered still more valuable by having been written before daylight, in anticipation of a busy day; and busy, indeed, it must have been, when, in addition to your own extensive business, you had to attend the meeting of the Board of Missions in the afternoon, and the congregational meeting in the evening. Well, if such circumstances add to

the value of a letter, I may mention that what I now write is done during the dinner hour of about sixty people whom I superintend at the building of our new church, and who require to be looked after, and directed in every thing with great particularity. While on this subject, also, I may mention that the building is going up with great rapidity for work in India, and the gentlemen at the station seem surprised to see it going forward so rapidly. Its massy walls are now about fifteen feet high, and it would have been almost ready for the roof if the kilns had furnished bricks in sufficient quantities. I am delighted to hear that we are to have the lamps, bell, &c., in such good time. A major here, who has subscribed liberally, a very warm-hearted Irish gentleman, from Antrim, has promised to carpet the whole house with Kidderminster fabric. The seats will be arm-chairs, and, in every respect, we hope its appearance and furniture will not fall much short of some of your churches, though, of course, on a smaller scale. But I need say no more, as you will receive a view by and by. We send our best thanks to the kind friends who are sending us the articles for it. They will be more formally acknowledged at a future time.

I must also refer to another part of your letter which greatly delighted me, and that was to hear of the prosperity of that Sabbath-school which must always be dear to me. It is true that none of the pupils were there in my days as a teacher, and most of them were not even then born, yet its interests are as dear to me as ever, and I am often present with you in spirit, "joying and beholding your order," and your persevering efforts to lead the dear youth to a knowledge of the Saviour, and to devote themselves to his service and glory. I doubt not but much of that church's prosperity may be traced up at last to the influence of that Sabbath-school. Nay more, I think we may safely say that much of the missionary spirit that now animates our whole church, and which has developed itself so favourably in supporting the Indian mission, as well as in cultivating the waste places at home, has emanated from that nursery of the church, and spread itself among the youth of our churches generally. You have, then, my dear brother Stuart, a most important post as the superintendent of such an institution. Certainly I shall not fail to pray for you, that you may be long spared to fill this important station, and that you may be most successful in leading the little ones to Christ. You want a much larger room for the school, and you ought to have it without delay. See Isa. liv. 2, 3, also chap. xlix. 20.

The brethren, Caldwell and Woodside, have been at the Hardwar fair for several days, and will not return for a week yet. I am sorry to say that I have been detained at home this year in order to carry on the building; but I have had an excellent opportunity of preaching to the pilgrims in great numbers as they pass our city church, which is directly on the way to the fair. Tens of thousands have been passing through every day, and the crowd will continue to increase for some days to come.

Domestic Missions.

MISSION TO NOVA SCOTIA AND NEW BRUNSWICK.

By the Minutes of Synod, our readers have been informed that Messrs. W. S. Darragh and A. R. Gailey, having received licensure from

the Northern Presbytery, were sent, last May, to the assistance of Mr. Clarke. Mr. Gordon having accepted the call addressed to him by the congregation of Lisbon, N. Y., the stations in New Brunswick and Nova Scotia became unprovided for. In this situation of things, Messrs. Darragh and Gailey, at much personal inconvenience and sacrifice, proffered their services, and were accordingly sent out. We are glad to be able to announce their safe arrival at their destination, and that they have entered on their labours with great diligence and acceptance. The following extracts from letters from Rev. Mr. Clarke and Mr. Darragh, will be found to contain interesting information. We hope the application made for books will be favourably responded to, and that any aid necessary to sustain the operations of the mission will be promptly and cheerfully afforded.

EXTRACT OF A LETTER FROM MR. W. S. DARRAGH.

[ADDRESSED TO REV. DR. WYLIE.]

We had a very rough passage, and were quite sea-sick. However, I managed to preach the first Sabbath afternoon in Amherst. Being in poor health, I remained at Mr. Clarke's house till the following Saturday, when I started for the Goose-river settlement, which I was to supply for two Sabbaths. I occupied my time at this station during the intervening week in visiting the people in the woods, paying friendly calls, as Mr. C. thought such a course would do much to encourage them. As the weather, previously, had been raining, these visitations had to be performed on foot, but the work was so interesting, I did not give up, till I was attacked again with sickness on Friday evening, after having returned from an interesting Bible class which I had re-organized.

On Sabbath morning I was so much better as to be able to preach twice to a large and attentive audience. I also met with a class of young people connected with the congregation. Next morning I started for the River Philip settlement, as they had sent for me to preach to them. I arrived there the same afternoon. Next day, 28th of May, snow fell in long flakes for the greater part of the day,—this is rather unusual for the season. It was colder than any day we had in Philadelphia last winter, yet it did not hinder the hardy people of the place from coming many a mile to hear the sermon. Mothers and babes, youths and maidens, and hardy old veterans of three-score and ten and above, were there. We had a refreshing time from the presence of the Lord. Many remained to talk with me after the exercises were over,—many a welcome I received to the woods. The people in this district have no books for their children, and in consequence of the want of a lumber market they have no money. Would not the "*American Sabbath School Union*" grant a number of spelling books, reading books, and Testaments for them? And, perhaps, the Bible Society would send a few Bibles to this destitute place. We have in this settlement about 20 families attached to us,—and the Sabbath school, which I organized among them last fall, has become three schools. They hoped, when they heard of my arrival, that I had some books for them. Shall I mention their destitution in this respect,—in a school of 30 children they cannot muster more than 7 books, and these not adapted to instruction. I need say no more; our people, I know, will do something.

Above all things, we want Psalm books and Catechisms to put into their hands, that we may lay the foundation of a Reformed Presbyterian Church in the place, as it is destined at no distant day to be one of the most important in these provinces. The projected rail road will run through it, and it is only a few miles from the harbour of Pugwash, which is scarcely second to Halifax. I may also state that the Victoria settlement on the other side of the river have sent me an invitation to preach among them on some week day, if I cannot preach upon a Sabbath. I intend to accept this invitation. Thus call upon call is coming upon us, for preaching week day and Sabbath day. Oh, pray for us and for me, that strength may be given me from the Head of Zion to adorn His cause in this literal and moral wilderness.

May the Lord bless and keep you and yours, is the sincere prayer of your attached friend and pupil,
WM. S. DARRAGH.

EXTRACT FROM A LETTER OF REV. MR. CLARKE.

Rev. and Dear Sir,—

I have deferred writing you till after your return from Synod. Most happy would I have been to have been able to meet you there; but it was not practicable.

So far as I know, the young men have been well received at the respective stations. I have advised them to exchange with each other. I have afforded them an opportunity of speaking to our own stations. They are delighted with the appearances of the country, now putting on her beautiful garments. Peace and happiness, so far prevail.—Our stations will require some help.

My desire is, that Chimoguèe and Goose River have full time, if possible. Were we able to support a Bible reader, now, throughout the whole field, in addition to the preaching, we would be doing something like a church. As things are, however, let us “thank God and take courage.” According to the days of our grief and trouble, the Lord, I trust, will make us glad! Indeed, I have no language sufficient to express my present joy. When I think of the past; the danger in which my own life has been placed; the destitution of the field, and the imminent peril in which it was placed, how can I feel otherwise? when my life has been spared, health partially restored, my wife snatched from the jaws of death, and the mission, the darling of my heart, provided for; let God for ever be praised.

Wishing you grace, mercy, and peace, I am, dear sir, yours in the gospel.
ALEXANDER CLARKE.

Editorial.

RECENT INTELLIGENCE FROM INDIA.

We have received an interesting communication from Rev. J. S. Woodside, dated, Saharanpur, April 20th, 1850. It contains an account of his visit to the celebrated *mela*, or fair, at Hurdwar. We regret that we have been unable to publish it in the present number, but it may be expected in our next. The members of the mission families are all in good health, with the exception of John Gabriel, one of the catechists, who, we are sorry to say, was suffering from an illness which, it was feared, might prove fatal. The young men of the mission school were about to send a letter of thanks to the friends in America who had provided them with so large and valuable a collection of books.

CALIFORNIA AND OREGON.

By the minutes of Synod it will be seen that our Supreme Judicatory has directed the Board of Missions to establish stations in these interesting regions as soon as possible. From the intrinsic and relative importance of their situation, —from the fact that already a number of members of our church are found in them,—from their accessibility, resources, and most encouraging promise of success, we hope they will receive the consideration which they merit. Contributions may be made for this special object. We hope that such liberality will be manifested, that missionaries may be sent out before the next meeting of Synod.

In this connexion; we would mention, that we have had the opportunity, by the kindness of a friend, of seeing several numbers of the "Oregon Spectator," a well printed and ably edited newspaper, published in Oregon city. It is conducted by the Rev. Wilson Blain. By the following extract, it will be found that some of the members of our church, to whom reference was made as having commenced their journey to Oregon, have reached their destination.

"THE LATE EMIGRANTS.—We noticed, some time since, that a company of emigrants were on the east side of the Cascade mountains very late in the season, and in straitened circumstances. We are happy to learn that they have all arrived safely, and without the difficulties and sufferings which we feared would be their lot. Messrs. Wylie and Patterson, of Sparta, Randolph County, Illinois, with their families, were in this company. Their friends will, doubtless, be pleased to hear of their safe arrival."

HUMAN INABILITY AND ACCOUNTABILITY.

In our present number, we publish the conclusion of an article on this subject, which displays much vigour of thought and force of argument. While, however, we concur in the general conclusions of our correspondent, we think it proper to state that we are not to be considered as adopting or sanctioning his mode of reasoning in his first argument; namely, "that accountableness is not founded on ability nor on any thing pertaining to man," and that, therefore, it is *immutable*, so that *inability* does not *lessen* or *destroy* it. We suppose none would maintain that a person who had become an *idiot* or a *lunatic*, was accountable for the actions he might perform while such. A man is accountable for what he has received and possesses, for no more and for no less. In consequence of their federal connexion with Adam, all men are to be viewed as having received an original righteousness, and all are accountable for the loss of that original righteousness: but, certainly, it would be a violation of equity to hold infants accountable for actual transgressions. We do not think it necessary, however, to enter at length into the discussion of a subject so intricate, and only add, that, while the *arguments* of our respected correspondent may not command approval, his conclusions are sound, and his whole piece may prove suggestive of valuable reflections.

DEATH OF THE PRESIDENT OF THE UNITED STATES.

The sad tidings have already been conveyed to all parts of the union, that the distinguished individual who had been, with so much enthusiasm, called to the chief office in our nation, had been suddenly removed to the eternal world. While we would not join in the indiscriminate eulogy which so many pronounce, we think it only just to say, that his frank and honest bearing, his evident purity of principle, his elevation above sectional feelings, his genuine patriotism, had won the hearts and commanded the respect of the vast majority

of the nation. In connexion with that very important subject now under discussion in our national legislature, his removal will probably have a great influence either for good or evil. While his untimely death teaches us not to put confidence in man, it should lead us to implore Him who is the Governor of the nations that he will teach our Senators wisdom, and so overrule all their transactions as to promote his glory and the happiness of all in our land.

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CRITICISMS ON AN ARTICLE IN THE BANNER.

In the March number of the Banner, we published the commencement of an article on the Inspiration of the Scriptures. The design of the article was to *demonstrate the fact that the Bible was the word of God*, but the *nature of inspiration* was referred to as a preliminary to the discussion. The editor of the periodical named "the Covenanter," thinks he has discovered sentiments in this part of the essay, "of a highly dangerous tendency," and, with much self-complacency, recommends the Banner to "revise its doctrines and its teachings on this subject." As, however, he states that "he does not intend to enter into any argument," the writer of the communication in the Banner has not considered it necessary for *him* to do so; and we notice these criticisms principally to correct any misrepresentation of the sentiments of the writer, and to show how unfair and uncandid are the observations of "the Covenanter."

The first objection is, that the proof is put on "*low and unworthy grounds.*" This is asserted because it was said that "all we should require is, to have more reasons for receiving the scriptures than for rejecting them." It was not supposed that the reasons alleged by some for rejecting the scriptures were *good* reasons, but, simply, without undertaking to consider them, which, frivolous and foolish in a high degree, as most of them are, would be an almost endless task, to show, that the proof in favour of the Bible is far superior, even if they were admitted. In short, that it is not necessary, in order to admit that the Bible is inspired, to be able to *answer every objection* against its inspiration, but to establish its divine origin on independent grounds. This, so far from being a low or unworthy position, is highly honourable. It gives the opponent or doubter every advantage, and shows that he yet cannot sustain his opinion. It does not *disarm* the antagonist in order to overcome him, but, while he retains all his weapons, it vanquishes him.

Another remark to which the editor objects, is, the admission that there have been "great corruptions and variations" in the sacred text, in regard to which he says, that the writer has "gone over bodily to the papists!" and, in proof, quotes the tenth question of the second of Turretine's Places. We have rarely, if ever, met with any thing more disingenuous and sophistical than this statement. In the first place,—

We would ask the objector himself if there have not been great corruptions of the sacred text? No one who has the least claim to a knowledge of sacred criticism can deny it, while the fact that he closed his quotation in the middle of a sentence, suppressing the following passage, which immediately succeeded speaks little for his candour: the writer in the Banner added, "Griesbach [the celebrated critic,] enumerating no less than 150,000 in the New Testament alone, although of course the manuscripts to which he had access, were but a small number compared with all that have been issued."* It is somewhat remarkable that in the same number of "the Covenanter," the Editor has occasion to refer to a passage in 1 John ii. 23, in regard to which critics differ, some admit-

* These variations, it was stated, related to phraseology, &c., and did not affect doctrine.

ting and some rejecting the clause, so that, without deciding which is right, there is a great corruption of the text, either on the part of the former or the latter, whichever may be in error, and the writer in asserting simply the fact that there were great corruptions, had no design to enter into any examination of the accuracy of the received text, but merely asserted an indisputable fact.—Again, it would seem as if the Editor thought it was an argument against any opinion that the *Papists held it*—“in this he has gone over bodily to the Papists.” This appeal to the *prejudices* of his readers is certainly too gross to be admitted by any of them. It might be brought against many of the most precious doctrines of Divine truth. In this way the Editor might say to an argument in favour of the divinity of CHRIST, that the person who advocated that doctrine “had gone over bodily to the Papists.” So he might attack the defender of infant baptism, by saying “he had gone over to the Papists.” Both these doctrines being held by the Papists. Such is his *reasoning!* Would he say that any doctrine is wrong, simply because the Papists hold it? But, farther, What does *Turretine* say in the chapter referred to? Here again is the disingenuous “suppression of truth,” which, according to the old adage, is “equivalent to the suggestion of falsehood.” On turning to *Turretine*, we find him using the following language: “The question is *not* whether the sources are *so* pure that *no errors have crept into the sacred text*, either by the injury of time, or the carelessness of transcribers, or the malice of Jews and heretics, for *this is confessed on all hands*, and the various readings which the venerable Beza and Robert Stephens have carefully noticed in the Greek manuscripts, and the Jews in the Hebrew, *sufficiently demonstrate it.*” If we could be surprised at any thing in the *Covenanter*, it would be at such a daring attempt to make use of a witness for a fact which he denies.

The Editor further attacks the sentiments in the *Banner* by arraying a number of eminent men who, he says, have opposed such opinions. We have yet to learn that this is any proof that a doctrine is incorrect: great names may be brought on both sides of almost every question. “Our faith standeth not in the wisdom of men.” The church of Rome appeals to the saints and fathers, and were we to adopt the logic of “the *Covenanter*,” we might say that *he*, in doing so, “has gone over bodily to the Papists.” But as we do not design to enter into any discussion, at present, we forbear an examination of the objections which are thus presented. We must, however, call attention to the quotation from *Dick*, which takes in part precisely the view adopted in the article in the *Banner*. *Dick* says,—“With regard to other parts of Scripture, [than those which are delivered in the name of GOD, which are commands, messages, and communications, from him,] consisting of histories, moral reflections, and devotional pieces, *I would not contend for the inspiration of the language* in the same sense. It is reasonable to believe that the writers were permitted to exercise their own faculties to a certain extent, and to express themselves in a natural manner.” This is *precisely* the view taken of the inspiration of the *whole Bible* in the article, it being considered derogatory to its character, and impossible accurately to make such a distinction as *Dick* suggests, while the whole was guarded by the declaration, made so distinctly in the *Banner*, that the “divine writers were *preserved from error and overruled and guided in their choice of words* by the clearness of perception, which they possessed *from the influence of the SPIRIT.*” The quotation from *Dick* has struck us as being almost as unhappy as the reference to *Turretine*.

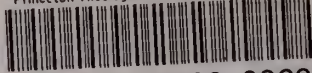
We have only to add, that before the Editor of the *Covenanter* will find his exercise of censorship tolerated, he must learn to be less disingenuous and less dogmatical. In return for his advice to the *Banner* we would recommend him to endeavour to comply with the direction of the Apostle Paul in 1 Thess. iv. 11: “*To study to be quiet, and to do his own business.*”

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